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Cyl n Natural Green Leaf Tea. Pure to a leaf.
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As all men know, dis-
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Why remain Bald when
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can fit you with a WIG or TOUPEE, which will hide all traces of
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Toupees as a preventative for colds in head, catarrh and neuralgia.
PROFESSOR DORENWEND will fit you on the spot and show you
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You will never have a better opportunity to see for yourself the
beautiful assortment of SWITCHES, BANGS, POMPADOURS, WAVES,
WIGS, etc., which Professor Dorenwend carries with him.

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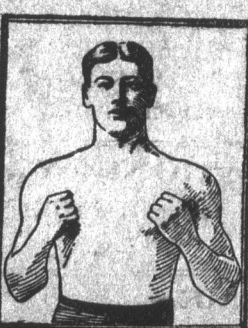
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A NERVOUS WRECK
We Guarantee to Cure Stricture, Varicocele,
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Weaknesses, Kidney and Bladder Dis-
eases, and All Diseases Peculiar
to Men and Women.

Don't waste your time and money on cheap, dangerous, experimental treatment,
which they claim to have just discovered. They give but temporary relief. But
come to us in confidence. We will treat you conscientiously, honestly and skillfully,
comfort and expense practicable. Each case is treated as the symptoms indicate.
Our New Method is original and has stood the test for twenty-five years.

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Offer 20 Suits worth from \$15.00 to \$20.00, which have been put on Table
\$15.00 a Suit, also Suits worth from \$21.00 to \$25.00 at \$18.00
a Suit; Gold Spring Patterns, well made with best trimmings, a Fit
Guaranteed.

Call early before the best patterns are gone,
and select a suit at

...The Woollen Mills...

The Simple Life

By CHARLES WAGNER

Translated From the French by Mary
Louise Hendee

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Let us pass at last to things simpler
still; I mean the little details of house-
keeping which many young people of
our day find so unpoetical. Their con-
tempt for material things, for the hum-
ble cares a house demands, arises from
a confusion very common, but none the
less unfortunate, which comes from
the belief that beauty and poetry are
within some things, while others lack
them; that some occupations are dis-
tinguished and agreeable, such as cul-
tivating letters, playing the harp, and
that others are menial and disagree-
able, like blacking shoes, sweeping and
watching the pot boil. Childish error!
Neither harp nor broom has anything
to do with it. All depends on the hand
in which they rest and the spirit that
moves it. Poetry is not in things; it
is in us. It must be impressed on ob-
jects from without, as the sculptor im-
presses his dream on the marble. If
our life and our occupations remain
too often without charm in spite of any
outward distinction they may have it is
because we have not known how to put
anything into them. The height of art
is to make the inert live and to tame
the savage. I would have our young
girls apply themselves to the develop-
ment of the truly feminine art of giv-
ing a soul to things which have none.
The triumph of woman's charm is in
that work. Only a woman knows how to
put into a house that indefinable some-
thing whose virtue no poet has ever
said. "The house, top rejoices and is
glad." They say there are no such
things as fairies or that there are
fairies no longer, but they know not
what they say. The original of the
fairies sung by poets was found and is
still among those amiable mortals who
knead bread with energy, mend rents
with cheerfulness, nurse the sick with
smiles, put witchery into a ribbon and
genius into a stew.

It is indisputable that the culture of
the fine arts has something refining
about it and that our thoughts and
acts are in the end impregnated with
that which strikes our eyes. But the
exercise of the arts and the contempla-
tion of their products are restricted
privileges. It is not given to every one
to possess, to comprehend or to create
fine things. Yet there is a kind of
ministering beauty which may make
its way everywhere—the beauty which
springs from the hands of our wives
and daughters. Without it what is
the most richly decorated house? A
dead dwelling place. With it the bare-
st home has life and brightness.
Among the forces capable of trans-
forming the will and increasing happi-
ness there is perhaps none so more
universal than this beauty. It
knows how to shape itself by means
of the crudest tools in the midst of
the greatest difficulties. When the
table modest, a woman who has the
gift finds a way to make order,
fitness and convenience reign in her
house. She puts care and art into
everything she undertakes. To do well
what one has to do is not in her eyes
the privilege of the rich, but the right
of all. That is her aim, and she knows
how to give her home a dignity and an
attractiveness that the dwellings of
princes, if everything is left to mer-
cenaries, cannot possess.

Thus understood life quickly shows
itself rich in hidden beauties, in at-
tractions and satisfactions close at
hand. To be oneself, to realize in one's
natural place the kind of beauty which
is fitting there—this is the ideal. How
the mission of woman broadens, and
deepens in significance when it is sum-
med up in this: To put a soul into the
inanimate and to give to this gracious
spirit of things those subtle and win-
some outward manifestations to which
the most brutish of human beings is
sensible. Is not this better than to
covet what one has not and to give
oneself up to longings for a poor im-
itation of others' dream?

CHAPTER XII.
PRIDE AND SIMPLICITY IN THE INTER-
COURSE OF MEN.

It would perhaps be difficult to find
a more convincing example than
pride to show that the obstacles to
a better, stronger, surer life are
rather in us than in circumstances.
The diversity and, more than that,
the contrasts in social conditions give rise
inevitably to all sorts of conflicts. Yet,
in spite of this, how greatly would
social relations be simplified if we put
another spirit into mapping out our
plan of outward necessities! Be well
permeated that it is not primarily dif-
ferences of class and occupation, dif-
ferences in the outward manifesta-
tions of their destinies, which embroil
men. If such were the case, we should
find an idyllic peace reigning among
colleagues and all those whose inter-
ests and lot are virtually equivalent.
On the contrary, as every one knows,
the most violent shocks come when
the most modest equal, and there is no
war worse than civil war. But that
which above all things else hinders
men from good understanding is pride.
It makes a man a hedgehog, wounding
every one he touches. Let us speak
first of the pride of the great.

What offends me in this rich man
passing in his carriage is not his equip-
age, his dress or the number and splen-
dor of his retinue. It is his contempt.

RHEUMATISM

I WILL REPAIR YOUR MONEY IF IT FAILS.
MUNYON, Philadelphia

That he possesses a great fortune does
not disturb me, unless I am badly dis-
posed. But that he splashes me with
mud, drives over my body, shows by
his whole attitude that I count for
nothing in his eyes because I am not
rich, like himself—this is what dis-
turb me, and rightfully. He humili-
ates and insults me needlessly. He hu-
milates and insults me gratuitously.
It is not what is vulgar within me, but
what is noblest, that asserts itself in
the face of this offensive pride. Do
not accuse me of envy. I feel none.
It is my manhood that is wounded.
We need not search far to illustrate
these ideas. Every man in any ac-
quaintance with life has had numerous
experiences which will justify our
dictum in his eyes.

In certain communities devoted to
material interests the pride of wealth
dominates to such a degree that men
are quoted like values in the stock
market. The esteem in which a man
is held is proportionate to the contents
of his strong box. Here "society" is
made up of big fortunes, the middle
class of medium fortunes. Then come
people who have little, then those who
have nothing. All intercourse is regu-
lated by this principle. And the rela-
tively rich man who has shown his
disdain for those less opulent is crush-
ed in turn by the contempt of his ac-
quaintances in fortune. So the maddest
comparison rages from the summit to
the base. Such an atmosphere is ready
to perfection for the nurture of the
worst feeling. Yet it is not wealth,
but the spirit of the wealthy, that
must be arraigned.

Many rich men are free from this
gross conception—especially is this
true of those who from father to son
are accustomed to ease—yet they some-
times forget that there is a certain deli-
cacy in not making contrasts too
marked. Suppose there is no wrong
in enjoying a large superfluity, is it
indispensable to display it, to wound
the eyes of those who lack necessities,
to flaunt one's magnificence at the
doors of poverty? Good taste and a
sort of modesty always hinder a well
man from talking of his fine appetite,
his sound sleep, his exuberance of spir-
its, in the presence of one dying of
consumption. Many of the rich do not
exercise this tact and so are greatly
wanting in pity and discretion. Are
they not unreasonable to complain of
envy after having done everything to
provoke it?

But the greatest lack is that want of
discernment which leads men to ground
their pride in their fortune. To begin
with, it is a childish confusion of
thought to consider wealth as a person-
al quality. It would be hard to find
a more ingenious fashion of deceiving
oneself as to the relative value of the
container and the thing contained.
We have no wish to dwell on this question.
It is too painful. And yet one cannot

MAKES MEN
SOUND AND STRONG

Detroit Specialist Making Men's
Diseases a Specialty for Years.
Will Give Cases Free
Individual Treatment; You
may Use It in the Privacy of
Your Own Home.

You May Pay When You are Cured.
A Detroit Specialist who has 14 diplomas and
certificates from colleges and state boards
of medical examiners, and who has vast expe-
rience in treating diseases of men, is positive he
can cure a doctoring man's so-called incurable case.



DR. S. GOLDBERG.

The possessor of 14 diplomas and certificates,
who wants no money, that he does not earn.
In order to convince patients that he has the ability
to do as he says, Dr. Goldberg will accept your
case for treatment, and you need not pay one
penny until a complete cure has been made; he
wants to hear from patients who have been unable
to get cured, as he guarantees a positive cure in
all chronic, nervous, blood and skin diseases,
such as rheumatism, bladder or kidney
troubles, blood poisons, physical and nervous
debility, lack of vitality, stomach trouble, etc.
The doctor realizes that it is one thing to make
claims and another thing to back them up; so he
has made it a rule not to ask for money unless he
cures you, and when you are cured, he feels sure
that you will willingly pay him a small fee. It
seems therefore, that he is the best man for every
one who suffers to write the doctor con-
fidentially and let your case be before him, which will
receive careful attention, and a correct diagnosis
of your case will be made free of charge; if you
have lost faith in medicine, as you have everything
to gain and nothing to lose you must remember
that all medicines for patients are prepared in his
own laboratory to meet the requirements of each
individual case. He will send you a booklet on the
subject, which contains the 14 diplomas and cer-
tificates, and when you are cured, he will simply
send you a letter from him, and you may then
show it to your friends, and let them know that
Dr. S. Goldberg, 266 Woodward Ave., Room 617,
Detroit, Michigan, Medicines for Canadian pa-
tients sent by mail. Write to Dr. Goldberg, and
there is no duty to be paid.

resist saying to those concerned: "Take
care; do not confound what you possess
with what you are. Go learn to know
the underside of worldly splendor,
that you may feel its moral misery and
its puerility." The traps pride sets
for us are too ridiculous. We should
distrust association with a thing that
makes us hateful to our neighbors and
robs us of clearness of vision.

He who yields to the pride of riches
forgets this other point, the most im-
portant of all, that possession is a pub-
lic trust. Without doubt individual
wealth is as legitimate as individual
existence and liberty. These things
are inseparable, and it is a dream
pregnant with dangers that offers bat-
tle to such fundamentals of life. But
the individual touches society at every
point, and all he does should be done
with the whole in view. Possession,
then, is less a privilege of which to be
proud than a charge whose gravity
should be felt. As there is an appren-
ticeship, often very difficult to serve,
for the exercise of every social duty,
this profession we call wealth demands
an apprenticeship. To know how to
be rich is an art, and one of the least
easy of arts to master. Most people,
rich and poor alike, imagine that in
opulence one has nothing to do but to
take life easy. That is why so few
men know how to be rich. In the hands
of too many men, according to the
genial and redoubtable comparison of
Luther, is like a harp in the hands of
an ass. They have no idea of the man-
ner of its use.

So when we encounter a man at once
rich and simple—that is to say, who
considers his wealth as a means of ful-
filling his mission in the world—we
should offer him our homage, for he is
surely mark worthy. He has sur-
mounted obstacles, borne trials and tri-
umphed in temptations, both gross and
subtle. He does not fail to discrimi-
nate between the contents of his pocket-
book and the contents of his head or
heart, and he does not estimate his
position in figures. His exceptional
position, instead of exalting him,
makes him humble, for he is very sen-
sible of how far he falls short of reach-
ing the level of his duty. He has re-
mained a man. That says it all. He
is accessible, helpful and far from
making of his wealth a barrier to sepa-
rate him from other men; he makes it
a means for coming nearer and nearer
to them. Although the profession of
riches has been so dishonored by the
selfish and the proud, such a man as
this always makes his worth felt by
every one not devoid of a sense of jus-
tice. Each of us who comes in contact
with him and sees him live is forced to
look within and ask himself the ques-
tion, "What would become of me in
such a situation?—should I keep this
modesty, this naturalness, this up-
rightness which uses its own strength
belonged to others?" So long as there
is a human society in the world, so long
as there are bitterly conflicting inter-
ests, so long as envy and egoism exist
on the earth, nothing will be worthier
of honor than wealth permeated by the
spirit of simplicity. And it will do
more than make itself forgiven; it will
make itself beloved.

More dangerous than pride inspired
by wealth is that inspired by power,
and I mean by the word every prerogative
that one man has over another, be it
unlimited or restricted. I see no
means of preventing the existence in
the world of men of unequal authority.
Every organism supposes a hierarchy
of powers, we will never escape from
that law. But I fear that if the love
of power is so widespread the spirit of
power is almost impossible to find.
From wrong understanding and mis-
use of it those who keep even a frac-
tion of authority almost everywhere
succeeded in compromising it.

Power exercises a great influence
over men who hold it. A head must
be very well balanced not to be dis-
turbed by it. The sort of dementia
which took possession of the Roman
emperors in the time of their world-
wide rule is a universal malady whose
symptoms belong to all times. In ev-
ery man there sleeps a tyrant, await-
ing only a favorable occasion for wak-
ing. Now, the tyrant is the worst en-
emy of authority, because he furnishes
us his intolerable caricature, whence
come a multitude of social complica-
tions, collisions and hatreds. Every
man who says to those dependent on
him, "Do this because it is my will and
pleasure," does ill. There is within
each one of us something that invites
us to resist personal power, and this
something is very respectable, for at
bottom we are equal, and there is no
one who has the right to exact obedi-
ence from me because he is and I
am I. If he does so his command de-
grades me, and I have no right to sur-
fer myself to be degraded.

(To Be Continued.)

MR. CHAMBERLAIN'S LOVE FOR CHILDREN.

Mr. Chamberlain's love for children
was well exemplified by a kindly act
he did just before his great meeting
at Luton. A sunny-faced little maid-
en of eight summers had appended
some of her pocket money in buying
two picture postcards with photo-
graphs of the great man, and as they
were different positions, and probably
had been taken at different times,
she conceived the idea of writing to
Mr. Chamberlain, asking which photo-
graph was most like him. She com-
manded him to write his name plain-
ly under the picture she thought the
best likeness. The man most feared
by European statesmen obedient to this
little child, and graciously obeyed her
command by writing his name in
bold, clear letters on the postcard.

If thou dost rest into thy soul,
be just. Be that doth no injury,
fears not to suffer injury; the un-
just mind is always in labor; it
either practices the evil it hath pro-
jected, or projects to avoid the evil
it hath deserved.—Quarles.

Sunlight Soap is a well made Soap

The making of soap is no longer a chance mixture of miscel-
laneous fats. Expert chemists carefully watch and test every step in the
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Sunlight Soap

The fats and oils must be perfectly pure and at every stage of the
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cleanses your clothes perfectly, makes your blankets soft and fluffy,
does not destroy your most dainty linens or injure your hands.

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Any present Subscriber who participates in this contest will be entitled
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subscribing for The Daily Mail and Empire for 12 months will be entitled
to four predictions, and the new subscriber 18. For the Weekly edition,
12 months, present subscriber one and the new subscriber four predictions.

VALUABLE INFORMATION

For your guidance in making predictions we furnish the following
information:
Votes polled March 1st, 1898, 424,289. Trux, of South Bruce, elected
by acclamation. May 29th, 1902, 427,023. Vote in North Renfrew not
counted, and Mr. Lucas, of Centre Grey, elected by acclamation.
Population of Ontario in 1891 was 2,114,321.
Population of Ontario in 1901 was 2,182,947.

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My predictions of total vote to be polled in the Ontario Elections on

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1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
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healthful, beneficial, restful sleep,
which is nature's sweet restorer? Do
you spend it so? The true luxury of
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